the real, with man the law of righteousness is always an ideal, and a life of holiness a process of struggle and growth. While unity with the world, unity with other moral beings is eternally realised in God, so that the very life and breath of God,, if we may so speak, is perfect truth, justice and goodness, man's consciousness of unity with his fellow creatures and with his Creator, which is the basis of moral conduct and moral feelings, is a thing slowly realised through ages of effort and by means and appliances of infinite complexity. All these distinctions between God and man, therefore, justify the consciousness of difference from the Divine Being which man feels in whatever mood he may be and which lies at the basis of all religion, worship and morality. As a necessary corollary from the stress laid on the Personality of God in the Svetasvatara, the Rishi insists, as already stated in Chapter XX of Part I of this Manual, on Bhakti or devotion to God in addition to knowledge as the means to immortality and supreme beatitude. The later Bhakti movement in India, a most precious heritage of humanity, may be considered to have grown mostly out of the teachings of this Upanishad. The doctrine of Grace or

Mercy has also first made its appearance in this scripture.
We also find that the word *"BJiakti"* is mentioned
only in the Svetasvatara. This shows that we are very
near the Puranic age. In the Bhagavadgita, we are in the
very midst of that period of our history. Svetasvatara
Upanishad which consists of six chapters bears many marks
of a comparatively later date in the Upanishadic age.

Chapter I.

"1. The inquirers after Brahman say:—Is Brahman
the cause ? What are we born from ? What cause helps us;
to live ? In what do we rest ? What cause helps us to
exist either in happiness or in its opposite. Oh knowers of
Brahman ?

((2. Is time, nature, necessity, chance, the elements, or